

The Catholic Record

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LETTERS OF RECOMMENDATION. Apostolic Delegation. Ottawa, June 13th, 1909.

Mr. Thomas Coffey. My Dear Sir:—Since coming to Canada I have been a reader of your paper. I have noted with satisfaction that it is directed with intelligence and Catholic spirit.

Mr. Thomas Coffey. Dear Sir:—For some time past I have read your estimable paper, the CATHOLIC RECORD, and congratulate you upon the manner in which it is published.

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ance to London. This beautiful city, so ideally situated, is growing and is destined to become, in fact we may say has already become, one of the chief centres of population in Canada. Its citizens take an honest and laudable pride in its present prosperity, and rejoice to see it advancing along all lines of civic improvement. Now every new institution which opens its doors in the city is a help towards the making of a bigger and a better London. Educational facilities in particular are a great boon to a city. Hence the citizens of London, irrespective of creed, ought to welcome this new home of higher learning and culture, and we know that they do rejoice at its birth, and are grateful to Bishop Fallon for the many things which he has already said and done to make the name and the fame of London known from the Atlantic to the Pacific. Yes, the new Seminary even as it stands to-day means much for this fair city and when it is finally located in its new buildings on "Sunshine Park" it will mean a great deal more.

But the chief benefits which will accrue from the establishment of this latest addition to the many homes of learning already located here will be conferred upon the diocese, the future priests of which will receive the crown of their sacerdotal education within its walls. Henceforth they will be educated in the Episcopal city which is the geographical centre of the scene of their future apostolic labors; they will have a more intimate knowledge of local conditions and needs, they will be given many opportunities of acquiring considerable experience in the active duties of a pastor of souls, and so will begin the exercise of their sacred ministry well equipped for the work which they will be called upon to do as ambassadors of Christ and dispensers of the mysteries of God to the faithful of the diocese of London.

Nor must we forget the advantages to be gained from the gradual formation in connection with the Seminary of a staff of capable professors in the several branches of ecclesiastical learning—Theology, the queen of all the sciences, Holy Scriptures, Canon Law, Church History, Liturgy, etc. The young professors will have every opportunity for study and research, and so, well qualified as they are at present in their several departments, in a few years they will be able to take a still higher place in the ranks of the learned and will be an ornament to the Catholic Church. Their example will stimulate their brother priests engaged in pastoral work to keep up their studies in the midst of their multifarious cares and duties. The flock committed to their care will share in the benefits of their clergy and thus the whole Catholic population of the diocese, lay as well as clerical, will participate in the blessings which are certain to be showered on the diocese because of the inception and continuation of this great work for the furtherance of higher Catholic education in our midst.

It is indeed true that St. Peter's Seminary may never develop into a very large institution and again it may. All big things grow from things that are small, as the oak from the acorn. But granting that it remain comparatively small that is no argument against the good which it may do or the influence which it may exercise on the destinies of this diocese, which is already without doubt the finest diocese in the province of Ontario. We must not forget that the best work is often done in the small Seminary, as in the small university, because of the greater attention which may there be given to the individual student and because of the more intimate personal contact between the teacher and the taught. Many of the most eminent educators of the day prefer small colleges and small professional schools to the larger ones for the reasons given above. There are, few, if any, friends of education in this Province who will make the indefensible claim that the best interests of classical education are advanced by the practical monopoly in this department of polite culture granted by the Provincial government to the University of Toronto. The establishment of our new Diocesan Seminary will furnish the friends of the Western University of this city with one more lever with which to endeavor to move the Department of Education from the unjust attitude which it has assumed towards our own struggling University.

The same is true in regard to schools of law and medicine. It is a generally admitted fact that smaller ones do the best work. Many of the best lawyers and physicians in this city and in every other city in the land are graduates of small colleges. The cornering of education is as disastrous in its results as the cornering of the wheat market, or the monopolizing of any of the sources of wealth of a country.

For all these reasons then and for many others which might be mentioned, we rejoice exceedingly over the opening of St. Peter's Seminary. We wish our beloved Bishop every success in the campaign which he has inaugurated in order to secure the funds necessary for the erection of a permanent home for the ecclesiastical students of the diocese. We hope that all his faithful diocessans will rally round him and will aid him to the best of their power in the glorious work which he has so courageously undertaken, and that they will not cease their efforts until a magnificent new Seminary building has been reared on the banks of the Thames in North London. This is the hope and prayer of the CATHOLIC RECORD. God grant that it may soon be realized.

ENGLISH CATHOLICS AND HOME RULE. Catholics on this side of the Atlantic have often been puzzled over the strenuous hostility which so many of their co-religionists in England manifest against the grant of Home Rule to Ireland. Devout Catholics of high standing and great ability, such as the Duke of Norfolk, the Earl of Denbigh, Messrs. W. S. Lilly, Smead-Cox, the editor of The Tablet, and many others who could be named, are very active with tongue and pen, in their opposition to Home Rule. These men are excellent Catholics; they are great benefactors of the church; when it comes to a defence of the church, no stouter champions enter the lists on her behalf. One of them has written on Home Rule in a recent number of the Dublin Review, and an examination of his article lets considerable light in upon the viewpoint of the English Catholic. We shall give a short summary of his views and at a later date we shall make some comments upon them.

The writer of the article is Mr. James Fitzalan Hope, M. P., a nephew of the Duke of Norfolk, and son of the celebrated Hope-Scott, the friend of Gladstone and Manning. Mr. Hope is one of the rising young Tory members, and his views may be taken as fairly representing those of the average Catholic Englishman of the Conservative School.

Mr. Hope first points out that in Ireland there is a sharp racial difference between the Protestant North and the rest of the country. The racial difference he considers of greater influence in the affairs of the country than the religious difference, and where they are combined the line of separation is accentuated. He next argues that Ireland has now as large a measure of self-government as she really requires. In the Imperial Parliament she has proportionately a larger representation than any other part of the Kingdom, and by reason of that representation she is now enabled to make her influence more largely felt than she could if her representation there were reduced.

If the Home Rule Bill should pass, Ireland will have to provide her own finances. At present, according to Mr. Hope, the English tax-payers finance Ireland and this assistance would have to be withdrawn, in the event of Ireland obtaining a separate parliament. Home Rule, he declares, breaks down at finance, and it was the financial provisions which rendered Gladstone's two bills impracticable. Considering the large control Ireland now has over her own affairs, he concludes that the demand for Home Rule is only sentimental, except of course, on the executive side, which represents a prosaic effort to acquire patronage.

A RUTHENIAN BISHOP FOR CANADA. The Holy See has appointed a Catholic bishop of their own rite and language to watch over the spiritual interests of the vast colony of Ruthenians settled in Canada. These people are thrifty, hard-working, frugal and prolific; of simple habits, rugged homely virtues and staunch in their adherence to Holy Mother Church, though withal jealously attached to their own time honored rite and liturgical language. So much so, that they have a dislike to having their church property vested in the Episcopal corporations, but prefer to have it held by committees in trust for the individual congregations. There are some Ruthenians, a comparatively insignificant number, belonging to the schismatic Greek church, and their method of holding church property opened the door to designing pseudo-Catholics desirous of making trouble. The difficulty is overcome in Alberta where the Civil Law recognizes a patent fact, easily forgotten by those who have become accustomed to regard all Roman Catholics as using the Latin liturgy; and this difficulty was overcome by the simple adding to the law relating to church corporations of the words in communion with the See of Rome. Not even a bogus priest can pretend not to understand this; and the Ruthenian Catholics are most loyal subjects of the Holy See.

The foregoing is a sample of the special difficulties attaching to the spiritual care of these thriving people who are the object of unscrupulous proselytising. But the great, most pressing and most difficult problem to solve is how to provide them with priests in sufficient numbers. Noble work has been done by those Canadian priests who learned after a few years of study what may be considered a working knowledge of the Ruthenian language. But the ludicrous effects of such attempts at proselytizing by some priests who honestly believe themselves to have acquired a good working knowledge of English will occur to the minds of many of our readers. And it is questionable if it is a good thing to have ideas grotesque or at least incongruous suggested by the inevitable mistakes of such preachers.

The new Bishop, the Right Rev. Nicholas Boodka, has been for years director of the Ruthenian theological seminary in Austria, and he will be able to judge if it be not possible with little more expense to have young Ruthenian students either from Canada or Galicia to receive their training in the home country until a seminary can be established here.

At any rate he will come in the name of the Holy See thoroughly equipped for the most arduous, if not the most important duties of any Bishop in Canada, to guide and console his people, and safeguard his important flock from dangers peculiar to themselves, and in doing so he will have to surmount obstacles and carry burdens peculiarly his own amongst all his brethren in the Episcopate. His position should excite the sympathy and receive generous practical aid from all Canadian Catholics.

THE TOWNWARD DRIFT FROM THE FARMS. Since writing on this subject in the issue of September 14th, Dr. P. H. Bryce, Superintendent of Immigration, Ottawa, in an address before the Canadian Public Health Association in session in Montreal, sounded an emphatic warning against the insane rush to the cities.

"How shall Canada save her people from the physical and mental degeneracy due to industrialism as seen in the great cities of older civilization?" was the subject of Dr. Bryce's address. Dr. Bryce thought that the increased cost of living in Canada was 27 per cent. as against other countries. In his opinion the prevention of the influx from the farm land to the city is the solution, with the lessening of the cost of agricultural production, and preparing and conserving all products of the farm until they reach the consumer by the shortest possible route.

"There must be a larger rural working population," Dr. Bryce stated, "which means for them some method whereby their labor will be more profitably engaged, and which means more varied and intensive farming." Precisely, there must be a larger rural working population, which means for them some method by which their labor will be profitably and constantly engaged.

The doctor evidently assumes what we contend, that the present conditions surrounding farm help have practically eliminated farm laborers as a class. And to supply the demand for casual help in seasons of pressing and urgent need will not only become more costly but more uncertain. Now the laborer must live and to live the normal life he must have a house and home, and he cannot have a house and home in the country unless there are provided for him. In the cities there are always houses to be had, and if the supply falls short of the demand the city builders will soon attend to it.

This is not a question that interests the individual farmer alone, but is vital to the whole farming class. It interests therefore their representatives in parliament, more than half the parliament representation—as yet. It interests or should interest the Departments of Agriculture both provincial and federal. What is the use of spending millions every year on Experimental Farms, Agricultural Colleges, and to educate the farmers up to the point of more scientific and more profitable farming, when the farmers themselves are unable to procure enough help to farm as they do at present. It is a question which should interest the Conservation Commission. Which of our country's resources is more important to conserve than the fertility of our soil? It should be of vital interest to all who study the problem, ever growing more serious, of the increased cost of living, because increased productivity of the soil is the only solution, or at least one of the most important elements in the solution of the problem of the increased cost of living. Without the farm help necessary, better farming is impossible.

Dr. Bryce sounds a very serious note of alarm of almost immediate practical national interest: "Can we, as intelligent Canadians, view without alarm a situation where a population without capital, mostly of casual laborers, often of foreign tongue, and in ten years to be greater than the population of eight of our largest cities, crowds into our urban centres, living necessarily from day to day upon the ever-changing demands for day labor, forgetting that 1890 and 1907 may come again?" Permanent homes for a permanent laboring class are an imperative necessity to better conditions, nay, to prevent their becoming rapidly worse. Next week we shall treat a subject cognate to this—the exceptional educational facilities of country children.

And the laborers of England, when the next big strike is on—it will be hard to convince them that Ben Tillett and Tom Mann should go to jail, but the Duke of Devonshire and the future premier go to Parliament. There is something rotten in the state of Denmark.

SONS OF ENGLAND. Another example of the intolerance of the Sons of England Society has come to our notice. A press despatch in the London Free Press from St. Catharines on the Sept. 19th tells us that it was reported that Victory Lodge S. of E. of that city discussed the appointment of a Catholic as principal of the new Alexandra Public school. Special objection, we are told, was taken to the action by members of Sons of England who are on the Board, and the Orangemen likewise expressed their disapproval. It is also stated that the teacher will send in his resignation rather than start religious strife over the position. It is to be regretted that emigrants from England coming to Canada bring with them the John Kenilworth of the old land. It will not help them in the race for preferment. The Sons of England Society is the only national organization founded upon narrow and intolerant lines. Many of the members may be excused on the plea of ignorance. They are but the tools of designing politicians. Strange it is that a people who take pride in the fact that their mother country is in advance of all other nations as regards civil and religious liberty, who glory in the Union Jack as the emblem of freedom wherever it floats, should in this corner of the Empire take a course that reflects but disgrace upon that flag. In theory they shout for liberty. They have inscribed it upon their banners. In practice their actions belie it. We may now take it for granted that the Sons of England have fully determined to stand in line and keep step with the gentlemen who beat the big drum and play "Croppie Lie Down" on the file. We are not without hope that some day the majority of them at least will realize that having been tricked into enrollment in this society by practical politicians, will send in their resignations and become Canadians worthy the respect of all classes of the community. What we want in this country are men who will treat their fellowmen, be he white or brown or yellow or black, Catholic or Protestant, Jew or Gentile, in all the business and social relations of life, with even-handed justice, consideration and regard. This is the Canadianism that counts—the Canadianism that makes the Christian ideal. Those who bring with them the prejudices of the old land form a bad asset in Canada.

THE GERMAN MENACE AND ULSTER. On returning a short time ago after a trip through Ireland a friend told us that conditions in the north were even worse than they seemed. And recent events would seem to indicate their increasing gravity. At a football game where immense crowds were gathered a Celtic player was walking quietly on to the field when he was set upon by a crowd and brutally ill-treated; when rescued he was carried off the field unconscious. A "crowd" to attack one inoffensive and unsuspecting boy! Needless to say they were an Orange crowd. Later another body of men marched in together and taking up a position on the stand announced their sympathy by loudly shouting or singing, "Kick the Pope." Immediately on the approach of others and, altogether unprovoked, they drew their revolvers and fired into the mass of men. In the ship yards Catholics were driven from work. One ship, on which a large number of Catholics were employed, was completed, and was to have been removed down the river after dinner. It was arranged that in the course of her journey the electric lights were to be switched off, and the Catholics attacked under cover of darkness. What fiendish malice and cowardice! What truly Orange courage!

And it is to these brutalized bigots that the Tory Lords and Knights and future premiers appeal, inflaming their ignorant fanaticism, arousing their bestial lust for blood, exhorting them to do just these things that shame human nature savage and unregenerate. Their poor Orange toils we can afford to pity, but for the Devonshires, Carsons and Bonar Laws we can feel but loathing and contempt. The leaders must be arrested and punished, or Britain is indeed decadent. Evidence enough there is in the daily press despatches of decadence and degeneration of Toryism at all events. And these are the men who tell us of the German menace. They proclaim themselves the only saviors of their country.

But there is a bright side. We read that there are to be prayer meetings to beseech the guidance and mercy of Almighty God. The Pharisees and whitened sepulchres must play their little role. Why all this passion and prejudice and venomous malice? Because of the fear of mighty Rome, that Rome they have told us so often that has lost all influence on the world and on the age. When the civil war, which the great ones of the Tory party are inciting, is on, when the army officers and men desert their flag and King, when blood is flowing, passions inflamed, and the times are out of joint, what an invitation it will be to Germany.

Or when the British Government with a majority of over a hundred dare not arrest and punish the conspirators and instigators of rioting and bloodshed, what an amused and sarcastic smile will pass around the world as millions meet with the spontaneous question and answer. What about the power and majesty of British Law? They made indefatigable efforts to arrest and imprison several women for inciting to riot and destruction to property, but arrest the Duke of Devonshire and Bonar Law—that is another history.

cause of his great influence in turning the ideas of his readers towards things Catholic. The duty of Catholics is, however, clear. Newman's works should not only be studied in the Catholic schools and colleges, but should be given as wide a circulation among the people generally as their transcending merits demand.

A CASE OF SUICIDE. A subscriber has sent us a clipping from the Montreal Star giving an account of the suicide of Mrs. Johnson, wife of the noted pugilist. "Mrs. Johnson," the report says, "did not regain consciousness after the shooting. Her husband and seven other persons, mainly relatives of the noted pugilist, were at her bedside when she died. A Roman Catholic priest administered extreme unction." Although the woman was apparently unconscious she might have been fully conscious as to what was transpiring, and consequently well able to elicit acts of faith, hope and charity, and in particular sincere sorrow for the sin which she had committed in attempting to take her own life. As to Mrs. Johnson being a divorced woman, that would not hinder her from receiving the sacraments in her dying hour, if, as we have said, she was conscious and sincerely sorry for having led an immoral life. God is infinitely merciful, for, as the Holy Bible tells us, His mercy is above all His works, and consequently no sin is unpardonable at the moment of death if the dying person has the proper dispositions. The Church, like her divine Founder, is also most merciful to her erring children, and consequently always gives them the benefit of the doubt, and administers the sacraments in such cases as above mentioned, but, to safeguard the sanctity of the holy sacraments, they are given sub conditione (conditionally).

LITERARY GAMINS. In the neighboring Republic a person named Tom Watson publishes a paper called The Menace and another individual, an unfrocked Protestant minister, prints what is called The Appeal to Reason. It does not matter that the other editors of the country characterize them as criminals and vagabonds. They consider this good advertising and are quite willing to continue the role of blackguard so long as it brings them notoriety and money. Their line of action is abuse of the Catholic Church and all its belongings. Our sane-minded and respectable Protestant neighbors have more reason than Catholics to feel ashamed of this kind of work, and not a few of them feel thoroughly disgusted with the course of action mapped out by a weekly paper in Toronto along the same line. So far as the Catholic Church is concerned it has nothing to lose but much to gain by escapades of this character, for it will lead to the formation of what we may call an "Inquiry Class," and conversions to the old faith will be the result. The editor of the Niagara Falls Journal, a Protestant gentleman, thus pays his respects to The Menace:

Within the last week at least a half dozen people have brought to this office copies of the Menace, a petty Missouri publication calculated to stir up campaign enmities between Catholics and Protestants. The editor is an unfrocked proscriber, and unless we are very much mistaken, the church organization with which he was affiliated did itself a good turn in denying him the pulpit. His paper is filled with discredited scoundrels and exploded canards, and on their face they bear their own refutation. The people who are sending out free copies of the Menace at the present time do more harm than good for the cause they espouse. Someone is evidently paying the piper for the free distribution of this sheet. Many thousand copies of it were circulated during the primary campaigns in Ohio, Illinois, New Jersey and Pennsylvania. Let them send their sheet, if they will, to places which have not outlived the ancient religious enmities. We wish to see a most vigorous protest against its distribution in this locality where Catholics and Protestants and people of no religious affiliations live on terms of amity. Niagara Falls has outlived that kind of thing. Let the campaign be fought out on its merits, rather than on grounds that no self-respecting citizen will approve. Appeals to bigotry are out of date, and The Menace is an insult to American intelligence. Now, let us see what sort of an individual publishes The Appeal to Reason. From the Buffalo Catholic Union and Times of last week we take the following: Down in Moravian Falls, N. C., a gentleman named Laws publishes a paper which he calls the Yellow Jacket. The publication appears to have rather a sharp sting. Mr. Laws is a sympathetic soul and when he learned that the Socialist Appeal to Reason was in financial difficulty, according to the editor, J. A. Wayland, he sought to verify the statement. Learning that the impetuous one was possessed of some property in Texas, he wrote the tax assessor and here is the reply he received: Office of T. B. BARNES, Tax Assessor, Potter County, Amarillo, Texas, April 8, 1912. Mr. R. Don Laws, Moravian Falls, N. C.

THE STUDY OF NEWMAN. To the young Catholic student in the schools, as well as the Catholic reader generally, nothing can be more important than a close and systematic reading of the works of the great English Cardinal. In point of style there is no English writer of such surpassing excellence. The range of subjects covered by Newman is wide and embraces almost every topic upon which the intelligent Catholic should be informed. History, philosophy, literature, the doctrines of the Church, the great issues in controversy between Catholics and non-Catholics, all these fall within the ambit of his work. To read Newman understandingly is a liberal education in itself. As a master of style, Newman is unsurpassed in the language. Gladstone, who was far from friendly to Newman, in one of his letters, spoke of Newman's style with the greatest commendation. He said of it: "It is a transporting style. I find myself constantly disposed to cry aloud and vent myself in that way as I read. It is like the very highest music, and seems sometimes in beauty to go beyond the human."

In such terms have the best of English critics spoken of his style. A Canadian writer, who is noted for the lucidity and exactness of his work, and the elegance of his style, was asked how he acquired such an easy mastery of English, and he replied that he did not know unless it was from a very thorough study of the works of Cardinal Newman. To a careful reading of these he gave much of his spare time, and no doubt he unconsciously acquired some of his master's power of literary expression. It is pleasing to note that in the courses in our Catholic Colleges, Newman's works have a place, but outside the colleges these works are not studied as extensively as they ought to be. The writer of these lines once wrote to the editor of Everyman's Library and suggested that some of the works of Newman, or at any rate a judicious selection from them, should be included in the widely circulated Everyman's, but the suggestion was not ever acknowledged. The indifference of the publishers of that series was probably owing to the great Protestant tradition of which Newman himself wrote with such force. There is a section of his own people who fear him be-

cause of his great influence in turning the ideas of his readers towards things Catholic. The duty of Catholics is, however, clear. Newman's works should not only be studied in the Catholic schools and colleges, but should be given as wide a circulation among the people generally as their transcending merits demand.

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